1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11
Brazil SL1

BB 175 249 in mind when they founded the colony of Bahia.

> Already enough was known of Brazil to hope that sugar cane would do well in it. The hot and humid climate of its coast would be highly favorable, and as for hands for work, they counted mainly on the indigenous people who, as we have seen, were relatively numerous and peaceful on the coast. These perspectives were completely confirmed; the one factor of which they were ignorant before the attempt--the quality of the soil--revealed itself as supremely propitious, at some points at least, on the extensive coast. This was particularly the case in the extreme northeast, on the coastal plain occupied by the state of Pernambuco and on the contours of the Baía de Todos os Santos (the Recôncavo Baiano, as it would be called). These were not the only ones: in a general way all the Brazilian coast paid homage to sugar cane.
>
> It was on this base that the effective occupation and colonization of Brazil was initiated.[7]

BB [134]

By the end of the sixteenth century sugar cane cultivation had spread at least as far as its present western and southern limits in the Recôncavo, on the Paraguaçu and Jaguaripe rivers. Forty engenhos were engaged in the production of sugar.[8] The engenhos were the nuclei of the economic organization of the colony. The cultivation of sugar cane and the milling of sugar demanded a labor force too large to be recruited from among the indigenous Indians.[9] This labor force was supplied from the slave pens of Africa--chiefly on the Guinea Coast and in Angola. The city of Salvador, which had the advantage of a commodious port and a central location among the slave markets of Brazil, was the chief point of debarkation for these Africans.[10]

BB 175 249 464 567

BB [504]

Estimates of the number of slaves imported and the number who remained in Bahia vary over a wide range. In 1583, when the population of Brazil was estimated at 57,000 people, 25,000 were listed as whites, 18,000 as civilized Indians, and 14,000 as Negro slaves. The Negroes were concentrated mainly in Bahia and Pernambuco.[11] It seems likely that in Bahia the number of Negroes was at least equal to the number of whites. These two racial groups and their mixed-blood derivatives

B 175 161 162

BB 162 563 [194]

1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

175 178 249 [567] [439] Cachoeira, which formerly included most of the western part of the region, was the center of the production of tobacco for use in the slave trade. The growth of the trade in leaf tobacco in the nineteenth century brought great changes to the region, for it made tobacco a major commercial product in its own right, no longer dependent upon the slave trade. Eventually this development gave the region of tobacco production a greater economic importance than the sugar cane region, although it remained subordinate in political and social influence. The development of the new tobacco economy also gave the region a greater superiority over the sertão, which could satisfactorily produce fumo em corda, but could grow only the poorest grades of fumo em fôlha.

174 244 249 433 Probably the tobacco-manioc region supplied manioc as the subsistence food of the sugar economy, since it is the only nearby area which was a center of manioc production. Perhaps manioc was produced in the sugar cane zone, but in view of the intensity of sugar cane cultivation, this seems doubtful. In any case, the present relative level of manioc production in this crop region probably dates from the nineteenth century development of cigar tobacco production.

249 311 The second basic crop region of the Recôncavo is the sugar cane monocultural area. It is sub-divided into a major zone, in Santo Amaro, São Sebastião, and São Francisco; a minor zone in Cachoeira; and an outlier in São Filipe. It is estimated that in the first two zones 90 per cent of the cropland was in cane in 1948. In the São Filipe outlier of the sugar cane region the proportion seems to have been lower--perhaps 50 per cent of the cultivated area.

[13] The physical association of the sugar cane region north of the Rio Paraguaçu and the Bay is relatively simple--a humid and formerly forested undulating plain composed of mixed Cretaceous soils--massapê, salão, and aréia. In São Filipe the land is rougher, but the sugar cane is grown upon heavy soils similar to the Cretaceous series.

1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

241 311 Southwest of the estuary of the Rio Paraguaçu, in Maragogipe and São Filipe, the crop pattern becomes very complex, as is shown by the relative distribution of cropland in São Filipe:

Manioc	33	per cent
Sugar cane	28	" "
Coffee	25	" "
Tobacco	11	" "
Peanuts	1	" "
Corn	1	" "

Plus small areas of beans, oranges, bananas, sweet potatoes, and coconut.

174 245 249 311 It is very likely that there has been a historical connection between the coffee culture of São Filipe and the main coffee zone far to the southwest. Apparently the development of tobacco cultivation in Santo Antônio has severed this connection.

249 244 221 Cultivation Systems--Tobacco and Manioc. The "ideal" system of cultivation of tobacco and manioc[1] in the tobacco-manioc region has the following general pattern:

(1) In mid-February a small tract, very commonly with an area of one tarefa[2] but sometimes larger, is cleared in the capoéira de caatinga (second-growth scrub-forest) or the capoéira de mata (second-growth littoral forest). Generally the capoéira is low brush, two to five feet tall, which is easily cut with a facão--a long heavy knife which is a universal agricultural tool. Any heavy waste material that can be moved is dragged away from the plot; if there are tree stumps, they will not be grubbed out.[3] Sometimes the waste material on the surface of the field is burned, but this is by no means universal.

[412]

(2) A favored spot, either within the cleared field or in the adjoining capoéira, is prepared for a seed bed. Usually a site on the edge of a wood or near a steep slope is selected. Any available waste materials--corn stalks, old tobacco plants, weeds, brush, pieces of wood, and the like--are piled on the small plot, allowed to dry, and then burned.

2: Hutchinson E-4, 5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
VILA RECÔNCAVO

some confusion in the minds of the cultists themselves as to exactly which saint an African spirit represents, and there often are slight differences in interpretation which do not, however, upset the cult practices to any great extent. Cultism in Brazil has been described in detail by Nina Rodrigues,[3] Arthur Ramos,[4] and Edison Carneiro,[5] and by the Americans Donald Pierson[6] and Ruth Landes,[7] all of whom concentrated on cultism in the city of Salvador; Eduardo Octavio da Costa[8] has good material on urban-rural cultism in Maranhão (northern Brazil). In Vila Recôncavo the syncretisms are being forgotten as the content of cults changes from African spirits to the Indian spirits, for which no identification is made with the Catholic saints.

Cultism apparently got its start in Bahia in the early nineteenth century. Carneiro[9] sets the date for the establishment of the first cult house in the city as 1838. Old people in Vila Recôncavo do not remember cultism beyond two generations ago. There is one woman in town who is in her late nineties and who only remembers hearing of her mother and her mother's generation as active in cults. Apparently the force of cultism increased with the decrease in Catholic proselytization, as the number of priests in the rural areas diminished. It also increased in tempo with the manumission of slaves, and apparently was one of the institutions through which former slaves bought the freedom of other slaves.

Today the cults of the rural area are far less elaborate than those in the city of Salvador, although it seems that even in the city, cultism is showing the same general trend toward disintegration which is so strongly apparent in the rural area. In both places there is a shift away from African ritual to practices connected with the Indian spirits, whose demands

3. Raymundo Nina Rodrigues, O animismo fetichista dos negros bahianos (Rio de Janeiro, 1935).

4. Arthur Ramos, O negro brasileiro (2nd ed.; São Paulo, 1940).

5. Edison Carneiro, Candomblés da Bahia, (Publicações do Museu do Estado, No. 8 [Bahia, 1948]).

6. Donald Pierson, Negroes in Brazil (Chicago, 1942).

7. Ruth Landes, The City of Women (New York, 1947).

8. Octavio da Costa Eduardo, The Negro in Northern Brazil (New York, 1948).

9. Carneiro, Candomblés da Bahia, p. 31.